The Theosophical FORUM

SEPTEMBER, 1904

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THE THEOSOPHICAL

FORUM

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RESOLUTION.

During the period of our gradual return to Real Life, our activities consist of a series of Resolutions.

When we feel that the time is ripe for a certain course of action we should resolve with all our strength to follow that course unflinchingly, or discard it entirely; for half-hearted, wavering resolutions are worse than useless.

If we resolve to do anything or to pursue any course of action, let that Resolution be strong enough to carry us right to the end, for if we stop half way we invite reaction and the strength of the reaction will be measured by the seriousness of the resolution.

The things which pertain to Real Life may not be tampered with. They should be approached with strength and courage, or left alone entirely; for action on the unseen planes is more intense and produces greater results either way.

Let our resolutions be well chosen; with the full acquiescence of our hearts; let them be carried out with patient endurance, unstained by self-interest. Thus may we be fully prepared and well armed when the time comes for us to step forward and make the Great Resolution.

"IT IS NOT *WHAT* IS DONE, BUT THE SPIRIT, IN WHICH THE LEAST THING IS DONE FOR *THEM*, WHO ARE ALL, THAT IS COUNTED."

ASCETICISM AND PASSION.

CHRISTIAN READING, one of the organs of the Russian Church, publishes an article on the "Significance of the passions in spiritual life." The author of the article is not only a profound scholar, but also a very sound thinker, with a sound and wholesome attitude towards problems, the discussion of which is well calculated to entertain and profit the readers of THE THEOSOPHICAL FORUM. Foot notes, if numerous, overtax the attention of the reader and also spoil the look of the page. Consequently to avoid both I give beforehand, at least, some of the sources from which the author quotes very copiously and adequately: Ancient writers such as the apostles in their epistles, Clement of Alexandria, St. Augustine and St. John Chrysostom, about whom most theosophical readers have probably heard, and such writers as Isaac and Ephraim of Syria, as Gregory the Nyssean, Mark the Worker, John of Damascus, Nilus of Sinai and literally dozens of others, just as edifying and important, about whom most theosophical readers have probably never heard at all; modern German writers such as Otto Zockler in his "Askese und Monchtum," and as Kurz in his "Geschichte des Alten Bundes," Berlin, 1848; modern Russian writers on philosophic and psychological subjects, like Vvedensky, Professor Vladimir Solovioff and Nesmeloff. I not only omit the footnotes, I also considerably condense the article, giving only its salient features. I hope that this article will be given the attention it deserves. EDITOR.

I.

According to the doctrine of the Russian Church a man can attain life eternal only through moral perfection. Moral perfection, therefore, should be the object of our constant, strenuous labors in all directions or, in other words, of our ascetic achievement. Yet in the present phase of human life, moral perfection cannot be an unimpeded gradual and spontaneous development of natural latent possibilities: for our present human nature is distorted by lust. It is not merely that human nature at present is in a state of insuffi-

cient development,—it is perverted; it is moving along a wrong path or at least, it constantly tends to start on this wrong path. In short, our real task is not education along the lines we would spontaneously follow; it is, to a very large extent, a change of the lines we are to follow.

A Christian's life at present is a succession of moral eruptions, so to speak; a constant casting out of undesirable, unwholesome elements which have come to be a part of our nature and personality. Therefore we can clothe ourselves "into a new man, made in the likeness of God, in the righteousness and holiness of truth," only by means of a double process: on the one hand, a positive process of gradual and unceasing unfolding, on the other hand an unceasing and a gradual process of casting out.

In order to become a positive power, virtue must be the result of not only growth and strength, but also of struggle. There are two currents in human evolution, the one the acquisition of good, the other the rejection of evil.

The purification of the putrid remnants of the old Adam in us must necessarily pass through all the spheres of our activity and during our *whole* lives. And in order to succeed in ascetic discipline we must have a perfectly clear idea of both our ideal of moral perfection and of the actual distortion of our natural powers.

The struggle with the passions and a victory over them are unconditionally the duty of every Christian, and *of every one who firmly desires to make his moral life wholesome and normal.* Every religious and philosophical system in the world refers to our struggle against passion, though the nature of the struggle and of the passions is not always understood in the same way. Consequently the specific features of Christian ascetic doctrine cannot be understood without a precise analysis of the ascetic idea of the nature of the passions. According to the Fathers of the Church, "human nature, at its very source, is marked with the stamp of perfection, and naturally gravitates toward union with God; human nature is meant for this union, and was in the beginning essentially adapted thereto in its very being." Here are a few more quotations from the Fathers of the Eastern Christendom:

"The visible passions are an obstacle to the beholding of the invisible virtues of the soul."

"The passions are a door concealing the face of purity."

"When the passions are banished, human nature enters into the divine perfection which was preordained for it."

"The human soul cannot be separated from God, except by passionate inclinations," and so on.

Consequently the very object of the ascetic life must be to rid ourselves of the passions:

"We should seek most insistently to rid ourselves of the diseases of the soul."

"The life of an ascetic and his labors are directed toward the overthrowing of sin, which is alien and repulsive to human nature," and so on. There is no need of further quotations to establish the fact, that the passions for ever stand in the very focus of an ascetic's vision, that he deals with them directly and unremittingly. And so it is not to be wondered at, that in ascetic literature the *genus* "passion" has received such a complete and many sided treatment, forming a perfect manual of scientific psychology to this day.

Ascetic writers wrote with the object of instructing and helping their disciples. So from the theoretical point of view, as well as with the practical object of achievement, their treatment of the subject had to be very complete and exhaustive, theory and practice being bound together in this region more strongly than in any other. And it is self-evident that the theoretical mastery of the subject depended on practical mastery over passion; such a practical mastery as would enable one to deal with passion not as its slave, but as its master; observing it, so to speak, at a distance, objectively.

Obedience to passion, being "ensnared" or "fascinated" by it, is the commonest attitude which we take towards passion. Yet, paradoxical as it may seem at first sight, it is far from expressing all the tremendous power sin may have in its action. The power of any passion is revealed to the consciousness of man in a more clear, more complete and definite way only when man begins to struggle against it. The greater the resistence of man's will the more striking and palpable becomes the domineering power of evil in human nature. This is why the bitterest force of temptation is experienced by the ascetic who struggles, and not by the sensualist

whose habitual atmosphere is the atmosphere of self indulgence and lust.

There is no human being in the world who has not in one form or another struggled against passion. But this struggle is in most cases only partial and incomplete, so that the psychic phenomenon to which we give the name of passion, has no chance to manifest all its characteristics and specific peculiarities. In the view of an ordinary man, this struggle seems to take place between two tendencies, which, though opposed to each other, are both natural and have an equal right to demand satisfaction, though he may be temporarily placed in a position, in which he is able to satisfy either the one or the other. For instance, a man who is saving money can not give way to gluttony.

In such a case, the struggle can be neither complete nor decisive, for the simple reason that the will of the man is divided against itself, being drawn this way and that, alternately. We have to face the necessity of a real struggle only when a real repulsion towards passion has grown within us, when our reason, instinct and predilections alike see in passion an artificial growth of our psychic nature, something which is alien and hostile to our original constitution.

The Christian workers of antiquity actually and effectively lived through all the phases of the struggle, in all its complications and aspects, beginning with the mere fascination of lust and going on to the poignant grief and bitter humiliation (unknown to the good man of the world) of still being able to hear the voice of passion, though without answering it. Otto Zockler says: "Our modern way of thinking and living, so entirely removed from religious experiences, cannot but look on the pictures of ascetic temptations as something strange, something distant and unintelligible; yet they contain a striking psychological truth; they allow us a glimpse into profound regions of the interior experience and life of the monks and recluses; they help us to understand the extreme severity of this struggle in its profound historical significance." Besides their historical significance, the pictures which the ancient ascetics have left us of their temptations and struggles have this peychological value, that they establish the foundations of the doctrine of asceticism in

its relation to religion, morality and anthropology, as understood in the Eastern Church.

What this doctrine is the readers of THE THEOSOPHICAL FORUM will learn in the following number.

(To be continued.)

THE SAINTS OF IRELAND.

I

At the end of the fourth century of our era, Ireland was still a pagan land ruled by restless chiefs, whose people had reached a point where a strong humanizing influence was needed. Without this influence the very perfection of the time would have been a danger, like the ripeness which comes before decay. This renovating power came in the Message of Galilee, the teaching of loving kindness and tender mercy that had been given by the shores of Gennesaret. The Messenger was Succat, son of Calpurn, surnamed the Patrician, or Patricius, the title given to Roman citizens of noble birth. This Messenger is known to us as Saint Patrick. In all probability his home was in Scotland, near the river Clyde, the northern limit of the Roman province of Britain. The territory north of the Clyde was held in part by the Caledonian Picts, and in part by Scotic colonists from Ireland, who brought with them their civilization and language, the Gaelic of Scotland, which takes its present name from these Irish colonists. In one of the feuds among these rival tribes, a raid was made into the territory of the Roman province south of the Clyde, and the boy Succat was taken prisoner and carried away captive to Ireland. The language of the Roman province was Latin, and the Christian religion had been brought thither from Rome. In the church of the Roman colony both the father and grand-father of Succat had held official rank, but Succat himself, though familiar with the teaching of the Gospel, had not taken that teaching to heart. It came back to him, however, in the days of his captivity, when, as a slave he tended cattle among the woods of Sliemish, a mountain in what is now County Antrim, half way between Lough Neagh and the sea. From the hillside of Slieve Mish, the exile could see the blue headlands of his native Scotland, and it is easy to believe that the teachings of his childhood came back to him with double force, as he gazed wistfully over the sea towards his early home. The story of Saint Patrick's mission can best be told by quoting his own words as written in the long letter called the "Confession," and preserved in the "Book of Armagh," our manuscript of which was written in 807 A. D.

"I, Patricius, a sinner, and most unlearned of believers, looked

down upon by many, had for my father the deacon Calpurn, son of the elder Potitus, of a place called Bannova in Tabernia, near to which was his country home. There I was taken captive, when not quite sixteen, I knew not the Eternal. Being led into captivity with thousands of others, I was brought to Ireland—a fate well deserved. For we had turned from the Eternal, nor kept the laws of the Eternal. Nor had we heeded the teachers, who urged us to seek safety. Therefore the Eternal, justly wrath, scattered us among unbelievers, to the uttermost parts of the earth; here, where my poor worth is now seen among strangers, where the Eternal liberated the power hid in my unenkindled heart, that even though late, I should recognize my error, and turn with all my heart to the Eternal.

"I have long had it in mind to write, but until now have hesitated; for I feared blame, because I had not studied the law and the sacred writings,—as have others, who have never changed their language, but gone on to perfection in it; but my speech is translated into another tongue, and the weakness of my writing shows how little I have been taught. As the Sage says, 'Show by thy speech thy wisdom and knowledge and learning.' But what profits this my excuse?—since all can see how in my old age I struggle after what I should have learned as a boy. For then my wilfulness hindered me. I was but a beardless boy when I was taken captive, not knowing what to do and what to avoid; therefore I feel ashamed to show my ignorance now, because I never learned to express great matters succinctly and well;—great matters like the moving of the soul and mind by the Divine Breath. . . Nor indeed was I worthy that the Master should so greatly favor me, after all my hard labor and heavy toil, and the years of captivity amongst this people—that the Masters should show me such graciousness as I never knew, nor hoped for, till I came to Ireland.

"But herding cattle here, and lifting up my heart in aspiration many times a day, the fear of the Eternal grew daily in me. A divine awe and aspiration grew in me, so that I often prayed a hundred times a day, and as many times in the night. I often remained in the woods and on the hills, rising to prayer while it was yet dark, in snow or frost or rain; yet I took no harm. The breath of the Divine burned within me, so that nothing remained in me unenkindled.

"One night, while I was sleeping, I heard a voice saying to me: 'You have fasted well, and soon you shall see your home and your native land.' Soon after, I heard the voice again saying: 'The ship is ready for you.' But the ship was not near, but two hundred miles off, in a district I had never visited, and where I knew no one. Therefore I fled, leaving the master I had served for six years, and found the ship by divine guidance, going without fear. . . .

"We reached land after three days' sail; then, for twenty-eight days we wandered through a wilderness. . . Once more, after years of exile, I was at home again with my kindred among the Britons. All welcomed me like a son, earnestly begging me that, after the great dangers I had passed through, I would never again leave my home.

"While I was at home, in a vision of the night I saw one who seemed to come from Ireland, bringing innumerable letters. He gave me one of the letters, in which I read: 'The voice of the Irish . . . ,' and while I read, it seemed to me that I heard the cry of the dwellers by the forest of Foclut, by the Western ocean, calling with one voice to me: 'Come and dwell with us!' My heart was so moved that I awoke, and I give thanks to my God who, after many years, has given to them according to their petition.

"On another night, whether within me or without me, I know not, God knows, one prayed with very wonderful words, that I could not comprehend, till at last he said: 'It is He who gave his soul for you, that speaks!' I awoke for joy, and once, in a vision I saw Him praying within me, as it were; I saw myself, as it were, within myself, and I heard Him praying urgently and strongly over the inner man; I being meanwhile astonished, and wondering who thus prayed within me, till at the end He declared that I should be an overseer for Him. . .

"I had not believed in the living Divine from childhood but had remained in the realm of death, until hunger and nakedness and daily servitude in Ireland—for I came there as a captive—had so afflicted me, that I almost broke down. Yet these things brought good, for through that suffering day by day I work and toil now for the well being of others, I, who formerly took no care even for myself. . . .

"Therefore I thank Him who kept me faithful in the day of

trial, that I live to offer myself daily as a living offering to Him who saves and guards me. Well may I say: 'Master, what am I, what is my calling, that such grace and divine help are given to me —that I am every day raised to greater power among these unbelievers, while I everywhere praise thy name? Whatever comes to me, whether happiness or misery, whether good or evil fortune, I hold it all the same; giving Thee equal thanks for it, because Thou hast unveiled for me the One, sure and unchanging, in whom I may for ever believe. So that in these latter days, even though I am ignorant, I may dare to undertake so righteous a work, and so wonderful, that makes me like those who, according to His promise, should carry His message to all people, before the end of the world.

"It were long, in whole or even in part, to tell of my labors, or how the All-powerful One many times set me free from bondage, and from twelve perils, wherein my life was in danger, and from nameless pitfalls. It were ill to try my reader too far, when I have within me the Author himself, who knows all things even before they happen, as He knows me, His poor disciple. The Voice that so often guides me, is divine; and thence it is that wisdom has come to me, who had no wisdom, knowing not Him, nor the number of my days; thence comes my knowledge, and heart's joy, in His great and healing gift, for the sake of which I willingly left my home and kindred, though they offered me many gifts, with tears and sorrow.

"Many of the older people also disapproved; but, through divine help, I would not give way. It was no grace of mine, but the divine power in me stood out against all, so that I came to bear the Message here, among the people of Ireland, suffering the scorn of those who believed not, and bearing derision, and many persecutions, and even chains. Nay, I even lost my rank as a Patrician (Patricius) for the good of others. But, if I be worthy to do something for the Divine, I am ready with all my heart to yield service, even to the death, since it has been permitted that, through me, many might be reborn through the Divine, and that others might be appointed to teach them. . . .

"The people of Ireland, who formerly had only their idols and pagan ritual, not knowing the Master, now became His children, the sons of the Scoti and their kings' daughters are now become sons of the Master and hand-maidens of the Anointed. And one

nobly-born lady among them, a beautiful woman whom I haptised myself, came soon after to tell me that she was divinely admonished to life in maidenhood, drawing nearer to Him. Six days later, she entered the grade that all the hand-maidens of the Anointed desire, though their fathers and mothers would hinder them, reproaching and afflicting them; nevertheless, they grow in number, so that I know not how many they are, besides widows and continent women, who suffer most from those who hold them in bondage. Yet they stand firm, and God grants grace to many of them worthily to follow Him.

"Therefore I might even leave them, to go among the Britons —for willingly would I see my own kindred and my native land again, or even go so far as Gaul, to visit my brothers, and see the faces of my Master's holy men. But I am bound in the Spirit, and would be unfaithful if I went. Nor would I willingly risk the fruit of all my work. Yet it is not I who decide, but the Master, who bid me come hither, to spend my whole life in serving, as indeed I think I shall. . .

"Therefore I should ever thank Him who was so tolerant of my ignorance and sluggishness so many times; treating me not in anger but as a fellow-worker, though I was slow to learn the work set for me by the spirit. He pitied me amongst many thousands, for he saw that I was very willing, but did not know how to offer my testimony. For they all opposed my mission, and talked behind my back, saying: 'He wishes to risk his life among enemies who know nothing of the Master'; not speaking maliciously, but opposing me because I was so ignorant. Nor did I myself at once perceive the power that was in me. . .

"Thus simply, brothers and fellow-workers for the Master, who with me have believed, I have told you how it happened that I preached and still preach, to strengthen and confirm you in aspiration, hoping that we may all rise yet higher. Let that be my reward, as 'the wise son is the glory of his father.' You know, and the Master knows, how, from my youth I have lived among you, in aspiration and truth, and with single heart; that I have declared the faith to those among whom I dwell, and still declare it. The Master knows that I have deceived no man in anything, nor ever shall, for His sake, and His people's. Nor shall I ever arouse un-

charity in them or in any, lest His name should be spoken evil of. . .

"I have striven in my poor way to help my brothers, and the hand-maidens of the Anointed, and the holy women, who often volunteered to give me presents, and to lay their jewels on my altar; but these I always gave back to them, even though they were hurt by it; and I have so lived my life, for the hope of the life eternal, that none may find the least cause of offence in my ministry; that my least act might not tarnish my good name, so that unbelievers might speak evil of me. . .

"If I have asked of any as much as the value of a shoe, tell me. I will repay it and more. I rather spent my own wealth on you and among you, wherever I went, for your sakes, through many dangers, to regions where no believer had ever come to baptise, to ordain teachers, or to confirm the flock. With the divine help, I very willingly and lovingly paid all. Some times I gave presents to the kings,—in giving presents to their sons who convoyed us, to guard us against being taken captive. Once they sought to kill me, but my time was not yet come. But they took away all that was possessed, and kept me bound, till the Master liberated me on the fourteenth day, and all our goods were given back, because of the Master and of those who convoyed us. You yourselves know what gifts I gave to those who administer the law, through the districts I visited oftenest. I think I spent not less than the fine of fifteen men among them, in order that I might come among you. Nor do I regret it, nor count it enough, for I still spend and shall ever spend, happy if the Master allows me to spend my soul for you. . . For I know certainly that poverty and plain living are better for me than riches and luxury. The Anointed, our Master, was poor for us. I am poorer still, for I could not have wealth if I wished it. Nor do I now judge myself, for I look forward daily to a violent death, or to be taken captive, and sold into slavery, or some like end. But I fear none of these. . . But let me not leave the flock I feed for him, here in the uttermost parts of the earth. I am willing for his sake to shed my blood, to go without burial, even though my body be torn by dogs and wild beasts, and the fowls of the air; for I know that thus I should through my body enrich my soul. And I know that in that day we shall arise in brightness as the sun, in the glory of the Anointed Master, as sons of the Divine, and co-heirs with

Him, made in his likeness. For the sun we see rises daily by divine ordinance; but it is not ordained to rise for ever, nor shall its light last for ever. The sun of this world shall fade, with those that worship it; but we bow to the spiritual Sun the Anointed, that shall never perish, nor they that do His will, that shall endure for ever, like the Anointed Himself, who reigns with the Father and the Divine Spirit, now and ever. . .

"This I beg, that no believer, or servant of the Master, who reads or receives this writing, which, I, Patricius, a sinner, and very unlearned, wrote in Ireland,—I beg that none may say that whatever is good in it was dictated by my ignorance, but rather that it came from Him. This is my Confession before I die."

(To be continued.)

A PHASE OF AMERICAN MYSTICISM.

It happened that a small group of theosophical students met last summer in a mountain boarding house, situated right in the heart of a Shaker community. "Contempt, prior to examination, bars information." The very sound of the word "shaker" suggests to most of us something rather incongruous, odd, somewhat grotesque, not to say undignified. Yet the aforesaid students of theosophy found the people, who call themselves Shakers, so far from deserving all the above adjectives that, for the sake of elementary justice, THE THEOSOPHICAL FORUM feels it a duty to give its readers a chance to judge for themselves. The following article is a reprint of a pamphlet, called by its author, "Synopsis of Doctrine taught by believers in Christ's Second Appearing." This title being too long for a magazine's cover, I had to omit it. THE THEOSOPHICAL FORUM offers the article to its readers as a material worthy of study, thought and discussion, abstaining from editorial comments. The author of the pamphlet is A. G. Hollister, Mount Lebanon, Columbia Co., N. Y.

EDITOR.

Shakers when asked, What is your creed? have ever protested that we have no creed in the sense of a formal declaration of belief, for a test of fellowship. Our test of fellowship is what a person does or is willing to do. If he is honest, or wishes to be honest (and unless he does he cannot succeed) his belief will conform to the evidence appearing to his understanding. Nor will he refuse to entertain evidence from a credible source, merely because not agreeable to his previous notion. On the contrary, if he is in a living, growing state of advance toward higher conditions, he will earnestly seek light regarding those conditions he wishes to obtain. Even Teachers, if wise and qualified for that office, ever maintain an attitude of childlike teachableness and receptivity to truth that is beyond them. "I want Instructors, God's greatest gift is a Teacher," writes a well known author, who was himself a Teacher of profound, illuminating and universal ideas. Jesus taught from spirit influx, for he says, "I can do nothing of myself, but as I hear I judge." "The words which I speak to you, I speak not from myself but the Father in me

abiding, He doeth the works." He bade his disciples not to meditate beforehand what they should say, when arraigned before judges and kings, for in that same hour it would be given them and the Father would speak in them.

We labor to present evidence that will produce the one faith and one baptism, essential to harmonize all the followers of Christ in one spirit and purpose, of which the first work is to conquer sin and selfishness within, and to become a new creature on the spiritual plane of life. Faith is belief, but belief in error is not true faith. "True faith is a saving grace. True faith is to believe a thing to be what it really is." Truth is the eternal substance of being. Faith in the truth, as "evidence of things unseen," is the beginning of all knowledge. Doing the truth yields experience and converts faith into knowledge and truth into life. Hence doing enlarges being, increases knowledge, deepens and clarifies the understanding, strengthens faith, and is the final test of both knowledge and truth. If practice be not joined to faith, though faith be ever so true, life will be barren of faith's fruit, and knowledge received upon trust will remain incipient or rudimentary, if it does not entirely vanish. "Faith cometh by hearing, and hearing by the word of God," spoken by His Messengers.

Principles do not change, but to the advancing pilgrim they present various aspects of mutually sustaining relationships. Utterances of people may vary in dealing with the same, or with different aspects, without necessarily involving a conflict of ideas. Our system is in its infancy, but its principles attribute unlimited advance to mind in the discovery and practice of truth. Mother Ann taught, "You should make the way of God your occupation. The way of God is to be learned as much as any trade. You learn to have faith, learn to believe. A man that has a trade, is industrious to work at it to get a living. You ought to be as industrious, and as much engaged in the way of God."

Our gospel relates what God has done, and is doing for us and our fellow beings. Spell means to relate, as a story, or history. It also means a magic charm. Gospel is equivalent to "go tell, or relate what you have found." Gospel is also a euphemistic contraction of God's spell, or charm, in contradistinction to man's spell, the world's spell, the spell of passion, of appetite, or of any unworthy

object. God being the center and support of life, and Source of all needed supplies, can have no other than a beneficient influence, and when true relations are established, must exert a wholesome and wise control, and promote a harmonious and perfect development of all our faculties.

The following Synoptic View, arranged by request, outlines some of the leading doctrines of Shaker faith according to present attainments in knowledge of one who has been fifty years a practicing student thereof. Some things we know, having proved them. We know that in keeping Christ's commandments there is peace, love, union, and joy in a holy spirit.

We Believe Best Things are Hardest Won.

1. We believe in God, the Almighty Creator of Heaven and earth. That "God is a fountain of perfect light, love, and goodness, and no soul can truly know God, but that will love Him." (Ann Lee.) That God is One in Essence, as is a perfect seed, but is dual in His highest, clearest, complete, and perfect manifestation, as when His character is produced in man and in woman. That God is Father and Mother of all virtuous Intelligences, and the Primal Source of all happiness. Gen. 1; 27. Prov. viii; 22-30. Mat. xi; 19; Isa. lxvi; 13; Rom. i; 20.

2. We believe in the Holy Spirit, which emanates from the Divine Unity, and conveys a knowledge of the Divine Will and Wisdom of God, with power to keep all His commandments, to whomsoever will receive and retain it in their hearts, to be their Guide and Teacher,—that it is an assimilating, transforming energy, to change all such into its own Divine likeness. Luke xi; 13. Rom. xii; 2. Philip iii; 21, I, Cor. ii; 10. Jon. xiv; 16, 17, 26, II. Cor. iii; 18.

3. We believe in Jesus Anointed, the true and faithful Witness of God, and first-born from the dead into the New Creation. That he denied his own will, crucified his carnal propensities, overcame the world, spent his strength in serving others, gave his life a ransom for many, (Mat. xx, 28,) opened the way of eternal life to mortals, brought the reign of the heavens down to earth, left us an example that we should follow in his steps, was taken by wicked hands and cruelly slain, tarried awhile after his return from Hades to teach and comfort his disciples, and before he left them, promised

to come again and receive them to himself. Col. i; 18. Heb. iv; 15. Phil. ii; 7 to 11. Eph. i; 20 to 22.

4. We believe that in what has been called the Christian church there was a total apostasy of its heads from the faith which Christ planted in his first appearing. II. Thess. ii. Rev. xi. The power of the Holy People were scattered, Christ's Witnesses were killed in the sacred name of religion, (John xvi, 2,) the Man of Sin desolated the temple of God, and the Holy City of Christian principles was trod by aliens, 1,260 years and more, till the Spirit from God again descended and entered into the Witnesses. The Witnesses arose and stood upon their feet—i. e., upon the first principles of understanding or axiomatic truth, and not on any foundation of Antichrist, nor creed of man's devising. Dan. xii; 7. Rev. xi; 3 to 11.

5. We believe that Christ, the Spirit of truth, has appeared as promised, a second time, without sin, unto salvation, because by obedience to the Witnesses of that appearing we are saved from all sin in our knowledge. We are also freed from bondage to the world and from all lusts of the flesh and mind, and are able to keep the commandments of Christ and bear witness to the truths he taught by living as he lived, and walking in his steps of self-sacrifice and spiritual consecration. In so doing we find that peace, love, union and joy which satisfies our home feelings beyond anything the world can give or take away. Heb. ix; 28. Mat. xxiv; 31. Angels are Messengers, whether spirits or mortals. Jon. xiv; 21, 23. Rev. xi; 11. I. Jon. ii; 3. Rom. xiv; 17.

6. We believe in community of interest, in things spiritual and temporal, as a result of that love one for another, which the baptism of the Holy Spirit confers and which Jesus announced as the criterion by which all men should know his disciples. Jon. xiii; 35. Acts iv; 32. Ch. ii; 44, 45.

7. We believe in confessing and forsaking sin, and in righting every wrong, and in making restitution if we have injured or defrauded any in person, property or character. That confession should be made before a Witness or Witnesses of God, both as a testimony against the sin, and to strip off the covering of hypocrisy whereby one is made to appear better in his own esteem and in the eyes of others than he secretly knows himself to be; also to mortify the nature of sin, which by concealing actions from the light which

manifest their turpitude, preserves its strength for further assaults. Luke xii; 2, 3. Prov. xxviii; 13. Jam. v; 16. R. V. I. Jon. i; 9.

8. We believe in loosing our attachment from everything that we can be deprived of by death, and in consecrating all our time, talents, strength and possessions, unreservedly to serve God in humanity forever. First, by mutually serving one another in the family of Christ, and then whosoever needs, as far as strength and means will go. That is the genuine religious service for all who worship the Father and Mother in spirit and in truth. Matt. vi; 19, 20. Mark x; 45. I. Pet. ii; 21. Matt. xiii; 44, 46.

9. We believe in a continent, virgin life, in deed, word and thought. For in no other way can we keep a clean conscience and self-respect, or preserve our hearts pure from adultery and fornication. We can look out of chaste eyes and love one another unselfishly and purely, and give our hearts undivided to God and Eternal Wisdom, to obey the commandments, only by following the rule of continence and hating all unclean desires with utter detestation. Matt. v; 28. Rev. xiv; 4. Rom. viii; 7, 8. I. Cor. vii; 34. Matt. vi; 24. Titus i; 15.

10. We believe that the children of God, those who are led by the Spirit of God and are "the children of the resurrection, neither marry nor are given in marriage," and that all who make that compact previous to hearing the call of Christ, must forsake it and all the relationships growing out of it, in order to become Christ's disciples and to follow him in the narrow way to eternal life. Luke xiv; 20, 26, 33. Ch. xx; 35. I. Cor. vii; 1, 29. Mark x; 28, 29.

Note.—It is a fundamental law of progressive order, engraved in geologic strata, that inferior organizations shall give way to superior, as fast as the creation and growth of the latter require it. Hence we regard it as perfectly normal, legitimate and righteous, that the natural family on which the world relies for social order and continuance, and which, however good in its place, provides home comforts for only a small circle, and is extremely limited in its benefactions toward that large class whom death, disease, poverty, incapacity, or untoward circumstances have deprived of home, should be dissolved and pass away before the family of Christ, which is the basis of social order in the everlasting kingdom of God. The family of Christ, organized on the principle of universal love, capable of

indefinite expansion, to provide a home for souls emancipated from selfish thrall, excludes none who will conform to its laws, however unfortunate or forlorn, or destitute may have been their previous condition. Dan. ii; 44. Matt. x; 35-39. Ch. xii; 25.

11. We believe in practical peace with all people, but not with hypocritical vices in ourselves, nor in others,—and in overcoming evil with good. To return evil for evil and hate for hate, is to be overcome with evil and to increase hate which eats like fire. Matt. v; 39. Jam. iv; 7. Ch. iii; 16, 17.

12. We believe in the absolute and eternal distinction and final separation in the judgment established in Christ's people, between good and evil, right and wrong, truth and falsehood,—that these are not convertible one to the other, and never can be. Jon. iii; 19-21. Rev. xxi; 27. Matt. xiii; 41.

13. We believe in separation from the world, that we may establish environments adapted to the requirements of life from above. And because we "are not of the world," we take no part in its politics other than to advise and to pray for just Rulers. Let potsherds strive with potsherds, and let the earthly man muzzle or slay the wild beasts of his own raising. Yet we desire that Rulers be just, ruling in the fear and love of the Most High God, and striving for the best good of all the people. That kind of religion which consists in obedience to moral, intellectual and spiritual laws, should reign in politics, as in all else that concerns human conduct. The absence of this, characterizes the dominion of the "beast." Jon. xv; 19. I. Jon. ii; 15. Ch. v; 4. Jam. i; 27. Ch. iv; 4. Rev. xiii.

14. We believe in the equality of the sexes in all honors, duties, rights and privileges.

15. We believe in mental and manual industry, for "godliness doth not lead to idleness," but "the hand of the diligent shall bear rule." By work we learn, and improve our faculties. Work clarifies and invigorates mind and body. It disperses clouds, banishes fear, and supplies the elements of life, health and cheer. The true worker is a creator. II. Thes. iii; x. Matt. v; 16. I. Thess. iv; 11. Eph. ii; 10.

16. We believe in an ever present revelation in the church of Christ, proceeding from the heavens of eternal life. That by revelation God has established an Order in earthen vessels, to be head of

the visible church, for judgment, for reproof and correction, for blessing, protection and direction, to whose decisions we are in duty bound to submit, as to the oracles of God. "God is submission" to His own Order and laws. Obedience cements our union to the head, through which we receive life, and to one another, and seals our membership in Christ's body, the church, Lo! the tabernacle of God is with men. He dwells in His people. They know His voice and they follow Him of choice. A stranger's voice they will not mind. Matt. xviii; 20. Jon. xvi; 13. I. Jon. ii; 27. I. Cor. xii; 3-13, 28.

17. We believe that Mother Ann Lee, Father William Lee, Father James Whitaker, Father Joseph Meacham, Mother Lucy Wright, and others who labored with them, and many who have succeeded them, were and are true Witnesses of God, and of Christ in his second appearing, and Ministers of eternal life to all obeyers of the testimony which they bore in word and work against evil and for good. Matt. vii; 16-20. Ch. xiii; 39-41. He shall send forth his Messengers. The Reapers are the Messengers. Jon. xiii; 20. Ch. xiv; 19. Acts x; 41. Only Witnesses chosen of God saw Jesus after his exit from the body. And none but they, and those who believed their testimony could ever know of his return from Hades and ascent into heaven. He has come again in the same manner, to Witnesses, chosen of God, who have both seen and conversed with him. We believe their testimony, because of their works, and effect of obedience in our lives.

18. We believe in the practice of industry, order, economy, cleanliness, prudence, patience, steadfastness, perseverance, gentleness, kindness, meekness, forgiving injuries, and in charity for all who are seeking reformation of character by repentance and good works. Matt. vii; 21. James i; 23 to 25. II. Peter i; 5-10.

(To be Continued).

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"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

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